7:Cook M-3 (1900-1901) 1907
SP8 Bororo SP8

long tongue-like leaf furnishes a silk or band of strands called bokigo, which he rolls into a single strand as he sits cross-legged on the ground, and by twisting this strand with others he obtains cording with which to make his fishing nets, harpoon lines, etc. From the ground he digs two or three varieties of the potato family, which he boils. Corn is eaten as roasting ears or cut from the ears and boiled. They use no salt. The large ant bear is considered the most valuable of all creatures. Nearly every part of its body is utilized. When discovered it is driven to the village for slaughter in order to secure its blood. After this comes the tapir, which is also greatly esteemed. When food is plenty they eat nearly all the time when awake, and even rise several times in the night to take a little food. While we were in the baehytu at the Kogy ao Paro village we saw 33 men devour upwards of 25 gallons of boiled shelled corn within an hour and a half, and they had been nibbling roast ears all the morning. The two men who had accompanied us from the Ja-Dare-Mano Paro were induced to eat from every pot as they were brought in one at a time. They seem never to get full, and will eat as long as there is anything to be had. While at work making bows and arrows and ornaments, they are nibbling food, if they can obtain it. They eat the corn mush squatting and standing around the pot, using large oyster-like shells or broad leaves as spoons.

Their language seems quite free from clicks and from deep gutturals. The names given to animals are often in imitation of the sound produced by the animal. Ki, for instance, means tapir, and is a close imitation of the note of this animal; pobu means river or water; pobu camahina is great river; meri rutu, sunset; adugo, spotted tiger or ounce; and aigo, brown ounce. Báekimo is the negative; Boe by báekimo means "Indian die not"—"I will not die."

They are wonderful whistlers and seem able thus to communicate whatever they otherwise would by speech.

All the fine and ornamental work is done by the men. A great deal of time and labor is spent in making seemingly unimportant articles, and the time consumed in shaping and burnishing an arrow is astonishing, generally the larger part of two days. The shell ornament worn around the neck is made by the reciprocating motion of the point of a sharp instrument of flint or of iron or steel, if they can obtain it, fastened near the center of a roughly shaped shell. A fire is kindled in the same way by boring a wooden rod into another bit of wood. When holes have been made in bits of roughly

/516 cont./

114 Language. The linguistic material collected among the Bororó, which will perhaps suffice to establish at least the most important grammatical outlines, has not yet been worked over.
197 Up to now I have not been able to find any linguistic /517/ relationship with other known idioms. In any case, the Bororó belong neither to the Tupí nor to the Gês, as one might at first
[195] think. Nor would it be particularly strange if all efforts remained fruitless, because the vicinity of their territory, over a wide area, has experienced very restless times since the first settling of the
648 Mato Grosso. In the north the road leads toward Goyaz, which they have often harrassed with their attacks; in the south the discoverers came from the province of S. Paulo, and here as well as there years of slave-hunting took place.

•194 The language is melodious and for us, apparently, easy to learn. As for consonants, only f is lacking, apart from fatogúro, "saliva"; double consonants are rare, the terminal sound is vocalic. The accent is generally on the penultimate syllable.
193 There is no plural ending for the substantive. The independent personal pronouns are: 1. imi, I; 2. aki, you; 3. ema, au, he; 4. pagi, we; 5. tagi, you; 6. emagi, they. The corresponding pronominal suffixes for substantive and verb are:

1. i-, 2. a-, 3. —, 4. pa-, 5. te-, 6. e-.

194 In use, various forms of phonetic change and influences on the initial sound of the stem appear. I shall give a few tentative examples:

	Ear	Nose	Head	To go
1.	i-wiya	i-keno	i-taura	i-tua
2.	a-wiya	a-keno	a-kaura	a-tua
3.	biya	eno	kaura	tua
4.	pa-wiga	pa-geno	pa-gaura	pa-dua
5.	te-wiya	te-geno	te-taura	te-dua
6.	e-wiya	e-keno	e-taura	e-tua

2: Steinen--653 E,D-5 (1884, 1887-1888) 1894 SP7 Bacairi
Trumai SP23
Paressi SP19
Bororo SP8

/523/

Appendix.

I. Word List of the

1. Nahuquá, 2. Yanumakapü-Nahuquá, 3. Mehinakú, 4. Kustenaú, 5. Waurá, 6. Yaulapiti, 7. Auetó, 8. Kamayurá, 9. Trumaí, 10. Paressí, 11. Bororó.

The following lists, which I have arranged as uniformly as possible, are limited to substantives, personal pronouns of the first and second person, colors, numbers, negation. With anything else I should necessarily have to enter into grammatical discussions which would lead me too far afield. For this reason I have also been obliged to dispense with any kind of comparison. Anyone who studies the words a little more closely will easily recognize a number of regular forms of phonetic change and will be able to convince himself of the important fact that in the various groups -- especially in a comparison of the Auetó and Kamayurá /Camayura/ with the lingoa geral -- there takes place the same softening of the initial sound of the stem that I pointed out for Bakaïrí /Bacairi/ and the Karaiben /Carib/ idioms. Everywhere, it seems, with lawful certainty, we come across the three series of the p-, t-, and k- initial sounds as the oldest possession of the base-languages.

The spelling has been kept as simple as possible. Note only:

a English a as in walk.
y as in York.
v German w.
ɣ guttural fricative, our German ch formed at the middle palate.
š French ch.
ś French c.
ž French z.

/524/

ϑ English th.